

A
RECANTATION
SERMON
PREACHED IN
THE GATEHOUSE AT WEST-

minster the 30. day of July 1620. In the presence of many worshipfull persons; by Iohn Harding, late Priest and Dominican Fryar.

Wherein he hath declared his iust motiues which haue moued him to leaue the Church of Rome, and to vnitie himselfe with the reformed Church of England, whose faith and doctrine, the ancient fathers and holy Martyrs haue confirmed both by blond and writing.

Shewing herein the grosse errors of Rome, in matters of faith; their corrupting the Fathers, and their present declining to some strange and future Ruine.



LONDON,

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TO THE RIGHT
HONORABLE SIR ROBERT
Nanton, Knight, chiefe Secretary to his Ma-
iesties state and one of his Maiesties
most Honorable Priuie
Councell.

HE that hath passed a dangerous sicknesse, and
hath recouered his former health againe, is
bound in a double Obligation: The one is
to bee gratefull to the Person by whose
meanes he recouered his health: The other is
to vse all meanes possible, that those which
be sick of the like discale, may by his recouery be the better: Ac-
cording to that of our Sauior, Et tu cōuersus confirma fratres
tuos: And therefore right Honourable, although it be somewhat
besides custome to make Dedications of printed Sermons; yet
it is my duty to offer to your Honour the first fruits of my con-
uersion: Your Honor being next and immediately vnder God
the chiefe worker thereof. The which as it is a gretauer benefite
then any worldly thing can afford me, so doth it require a fuller
acknowledgement then as yet, I could at any time manifest:
howsoever I haue most earnestly desired it. In which respect be-
ing ouer intreated by some of my friends to publish this Sermon
of my Recantation, and to set downe to the open view of all, the

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The Epistle Dedicatorie.

just reasons, and solid grounds that moued mee thereunto. I haue made bold to passe it vnder your Honours name, hoping by your former encouragements, of your louing acceptance. And albeit they be but my first Assayes in this kind, and therefore my chance to seeme but harsh, yet because my desire is only to set forth Gods mercy towards me: your Honors louing kindnesse shewed to me, And to stop the mouthes of some malicious Papists that rayle against me, I trust that your Honour will accept of this my weake endeavour as a token of my thankfull mind, which I in all duty recommend vnto your Honours fauour, and your selfe and yours in your affaires vnto the mercy, and blisse of the blessed Trinity, who euer so assist your Honour in all your proceedings, as that after these present toyles and troubles, your Honor may receiue that happy Crowne of glory, Quam reprobis miscit Deus diligentibus se.

Your Honors euer in Christ Iesus

John Harding,





A
 RECANTATION
 SERMON, PREACHED
 BY A DOMINICAN
 Fryar.

Psal. 119. verse 71.

*It is good for me that I have beene in trouble, for thereby I have
 learned thy Statutes.*



SEneca a graue Phylesopher, writing vnto ne clementia.
 Nero, and tracting of Cinna an ancient Ro- ad Nerons.
 man, and publike Rebelle, hee vseth these
 words: *Periti medici ubi blanda medela non
 precedat tentant contrarium.* It is the vse of
 good Physicians that when a gentle Medi-
 cine doth take no place, they presently apply a sharper salve,
 and more bitter corrasine: The like course taketh Almighty
 God with those that bee repugnant vnto his holy will and re-
 bellious against his knowne truth, when faire meanes and
 louing kindnes cannot preuaile, then goeth he *non allicien-
 do sed compellendo*, not by alluring or enticing, them but by
 compelling and enforcing them, *ut quod non possit per dis-
 ceptationem*

ceptione saltem possit per vim, that those whom hee cannot win by louing exhortations he will bring them home by extremities: For as *Isoocrates* an ancient Grecian saith, *μαθήματα καὶ κόπον*, afflictions are our instructions, and extremitie is Gods opportunity. The prodigal child would not returne vntill extremity compelled him, *Manasses* liuing in his pompe and pleasure in *Ierusalem*, planted groues, and set vp Idols against God and godlinesse, but being in prison in *Babylon*, and chained in a dungeon the scripture saith, that he did turne his heart vnto the Lord his God and besought him earnestly: therefore saith *Salomon* to all things, there is an appointed time, and a time for euery purpose vnder the heauē: God hath his time to afflict vs, that we may the more earnestly seeke after him, *multiplicate sunt infirmitates, eorum postea acclerauerunt*: as our Sauour saith, seeke and you shall find? But how must we seek? it is said we must seeke him by Prayer. *Inuoca me in die tribulationis & ego exaudiam te*, call vpon me in the time of trouble, and I will heare thee.

The Prophet *Dauid* being much afflicted in many of his *Psalmes*, doth often call vpon the Lord, as in the 120. *Psalme ad Dominum cum tribulaber clamaui*: when I was in trouble I called vpon the Lord, and in the 130. *Psalme, de profundis clamaui ad te domini, domine exaudi vocem meam*, out of the deepe of my heart haue I called vnto thee O Lord, O Lord heare my prayer: so that as prosperity doth cause many to forget God, and to neglect their duties towards him: so doth aduersity call them home againe, and makes them more carefull to seeke after him, and to walke more warily in his wayes. And therefore, the Prophet *Dauid* in another place of this *Psalme* saith, *Before I was in trouble I went wrong, but now haue I learned to keepe thy lawes*, and so concludeth in the seuenth verse saying, *bonū est mihi quia humiliasti me*, it is good

good for me that I haue beene in *trouble*. The like may I say at this *time* right *worshipfull* and my louing *auditors*, it was good for mee that I haue beene in *trouble*, for before I was in *trouble* albeit I had a zeale to serue the *Lord*, yet I had not the true way and *meanes* to serue him as he ought to be serued: hauing liued as long time from the *truth* as from my *country* and *friends*, being from my first arriual into this *Land*, deteyned in *pryson*, sequestred from all *conuersation* and *society*. In this my *affliction* and long *miserie* I prayed both instantly and *seruently* to the *Almighty* that hee would vouchsafe to open mine *eyes*, *enlighten* my darkenes, and incline my *heart* vnto his *testimonies*, that I might serue him in *holinesse* and *righteousnesse* all the *dayes* of my *life*, for in him *only*, and for him *only*, I desired to *liue* and *dye*, resolving my *selfe* that whatsoeuer shall bee fall me in this *life*, I will esteeme it all *happinesse*, for the peace of *conscience* and the glory of *Gods* most *holy* name.

As I was thus communing with my *soule*, there came into my *mind* that worthy precept of *St. Iohn* when he saith, *Trust not euery Spirit, but try the Spirits, whether they bee of God or no*: Likewise I did much ruminare and ponder with my *selfe*, the place of the Prophet *Esay*, where he saith; to the *Law* and the *Testimony*. If they speake not according to this *Word*, *It is because there is no light in them*. Whence I did gather, that all *Seruices* and *Doctrines* of *Religion* are not acceptable before *God*: For *Faith* commeth by *hearing* and *hearing* of the word of *God*: so that if they speake not according to this *word* it is rather *fancy*, then *faith*, humane *traditions*, then *Gods institutions*, and consequently condemned by our *Sauour* in the 15. of *Mathew*, where he expressly reprobued the *Commandements* and *traditions* of men. And *St. Paul* reiecteth as *Bastard* *slippes* all *voluntary Seruices*
what

what apparance or outward shew of *devotion* soeuer they beare.

By which and other like places, I was moued to examine my *profession* whether it were of Gods institution, and especially command specified to vs, or whether *God* were the *author* of those *Seruices* and *Ceremonies* which now beare great sway in the Church of *Rome*: and after due examination I found out for certaine that many points of the *Religion*, now embraced by the *Romanists* are not to be found within the volume of Gods Word. When I considered this, and perceiued the weakenes of the grounds that must warrant our *soules*, it gave me occasion to forsake my communion with the Church of *Rome*, in whose bosome I haue beene long detayned; of whom I may iustly complaine as the Prophet *Ieremy* did of the false *teachers* in his dayes, they haue reiected the Word of the *Lord*, and what wisdome is then in them.

Likewise I often busied my selfe in reading of *Books*, treating of *Religion*, & such as handled matters now in controuerfie: as the *Apology* of the most reuerent *Father* and learned Scholler *Iohn Iewell*, Bishop of *Sarisbury*, written against a friend and neere Kisman of mine Docter *Harding*; together with another no lesse reuerent then learned, *Marcus Antoninus de dominis* Archbishop of *Spalato*, whom after I had well perused, I found such comfort in my conscience and such sollid doctrine for my *soule*, that I made no doubt to say with the Prophet *Dauid*, *a domino factum est hoc*, this is the Lords doing. Now the Sunne is vp, and the Clouds of ignorance are gone, the truth shineth, and the Kingdome of Heauen is at hand, therefore I may say with my Text, *bonum est mihi quia humiliasti me*. It is good for mee that I was in trouble, for thereby I haue learned thy Statutes. But what

are these *Statutes*? they are the Word of God, contayned in the Law and the Prophets: which are the rule of our Life, and the square of our Faith, and the very Oracle of Almighty God, from Heauen to reueale his *will* vnto vs, for certaine it is that Christ came not to destroy the Law, but to fulfill it: hee swarued not from the Law and the Prophets, neither did the *Apostles* teach any thing vpon their owne will and discretion, but the Doctrin which they receiued of Christ, they faithfully deliuered it vnto the people, and Nations.

And this they preached at the first in *uiva-voce*., that is, in a liuely Voyce, and afterward deliuered it vnto vs in writing, to be the foundation and Pillar of our Faith, *Qui hoc credit* (saith *Tertullian*) *nihil habet quod ultra credat*: He that beleeueth this, hath no Obligation to belecue any thing else: and this is that which we ought to belecue without either adding or diminishing.

I would now demand of the *Pope* and his *Papalins*, in what *Gospell*, in what *Apostle*, in what *Prophet* or *Euangelist*, or Book of *Moses*, they find either *Pope* or his supremacy? where are his Pardons? where is his Masse? where Images? together with many other his Fopperies, which now they hold to be very precious. We reade in the 20. of *Exodus*, that almighty God doth expressely forbid the making of any *Image*, to represent the Person of Almighty God, or to do any seruice and obeysance to any *Picture*, or representation of the creature: for first God is a Spirit inuisible, incomprehensible, and Eternall, and therefore hee cannot be signified by any Image or creature, which is both corporall and momentary, and therefore God in his second Commandement forbiddeth all seruice done vnto Images: but contrary vnto this the Church of *Rome* doth command

and allow not only the making of Images, but also doth command the seruing and worshipping of them, as by incensing them, in lighting of Candles vnto them, by kneling before them, and by yeelding vp their offerings, and deuotions vnto them.

All which can bee no lesse then grosse Idolatry: for albeit, they do not worship their Images, as *stocks* and *stones*, but as they represent either God or some Saint: Solikewise did not the *Israelits*, worship their golden Calfe, as the true God, but they did worship the true God in the Calfe, and yet notwithstanding, the Text saith, that they did commit Idolatry, and many of them were severely punished for the same, *Exod. 32.* so that the Idolatry of the Church of *Rome* is as grosse as that of the *Israelites*. What can bee more iniurious vnto God then to hope for helpe of him, and yet notwithstanding to pray vnto a sencelesse stock? The faith of the Patriarkes and Prophets, & righteous Fathers from the beginning of the world, was the same as ours is, and ought to be, as the Apostle saith, that they were all baptized in the red Sea, and did eate the same spirituall meate, and drinke the same spirituall drinke, as wee doe now: But was *Abraham*, *Isaack*, or *Iacob*, Papists? did they fall downe before stocks and stones? before Idols or Images? to pray or offer vnto them? did they go on pilgrimage one to anothers Relikes to doe deuotion vnto them? there is neither shew nor shadow of these things in the Word of God.

Chrysostome saith, that Christ, *nec discessit a lege neque a Prophetis*: but none of all this is to bee found in the Law or the Prophets, therefore in no wise to bee admitted.

As touching the distinction which they vse betwixt *Dulcium* and *Latreium*, affirming that they giue to Saints
only

only *Dulciam*; that is, a kind of Religious Seruice, and that they giue *Latreiam* vnto Almighty God, intimating thereby that they both worship God and serue their Images: Our Saviour confoundeth them in the 4. of *Mathew* saying as is written, *Thou shalt worship the Lord thy God, and him only shalt thou serue.*

And Saint *Paul* perswadeth the *Corinthians* to turne from Idols and Images, and to serue the euerliuing God, where hee doth vse the word *Dulcia*, for the Service of the true God, shewing heereby the opposition that is betwixt the one and the other, that he that serueth Images, cannot in any wise serue the Almighty God: yea God himself speaketh it plainly, in his first Commandement, to worship and serue him, only, neither will he giue his Honour to any other.

In the first precept God condemneth all false Gods, in the second all false worshiping, of the true God, as making of Images vnto God, or yeelding vnto the Image any part of deuotion which belongeth vnto the Lord. For it is not enough to know the true God, and to acknowledge him alone to be worshipped, according to the first Commandement, & yet breake the 2. by worshipping him amisse: As in setting vp of Images, and bowing and kneeling vnto the: for as the Almighty God saith in the 27. of *Deut.* verse 15 *Cursed be the man that shall make any carued or molten Image, for it is abomination vnto the Lord, they that make them are like vnto them, and so are all they that put their trust in them.* For as *Nadab* and *Abihu*, the sonnes of *Aaron* by offering of strange fire before the Lord, became lyable to his wrath and maledictiō for their presumption: so the *Papists* that doe adde strange doctrines and new inuented traditions to the Word of God,

and service of the Lord do incurre his heavy wrath & continuall displeasure. And therefore we are willed by the holy Ghost to flye from them and their abominations, least we be partakers of their sinne, and so likewise of their punishment,

The 2. *Motive* that moued me to leaue the *Papists*, is, because they do as it were hood-winke the people in their religion, giuing a *Seruite* in a language they vnderstand not, amazing them with many outward Ornaments, and huge heapes of *Ceremonies*, calling *Ignorance* the the Mother of Deuotion, and *Images* Layemens Books. But we reade in the Councell of *Toledo* in *Spaine*, that *Ignorantia est mater omnium errorum*, Ignorance is the mother of Deuotion, but rather of *Atheisme*, and the roote of all error. What should it auaille *Moses* to speake in Hebrew to a man of *Africa*, who vnderstands no Hebrew, and what may it auaille the people of other countries to heare their common Seruite in a tongue they vnderstand not: for albeit they heare with their eares, they vnderstand not with their hearts, they are not much better then Birds and Parrats which babble much, and vnderstand nothing: Therefore in the primatiue Church, when Faith was then in learning, the prayers & other Seruite was set fourth in a common tongue, knowne vnto the people that they might vnderstand what they did professe, and to be able to giue a reason of their faith.

When Almighty God appointed *Moses* to open the Law for the direction of his Church, he decreed it as an euerlasting duty to all his people, that the booke of the Law should not depart out of their mouthes, but that they should meditate therein day and night, to obserue and doe according to all that is written: But how should they meditate in them if they be vnknown to them, and how should they know

know the if they be in a tongue they vnderstand not? is not this the curse which God by his Prophet denounceth saying, *I wil (speak vnto this people in another language & by strage lips, so as they shal not vnderstand me: who would not iustly suspect such a church, yea & cōdemn it, whē to maintain and continue their errour, they will haue none of the people either to search the Scriptures, or to vnderstand their common Seruice that they heare dayly? Thus the silly Papalins are led like blinde men they know not whether, and with her *fides implicita* that is, to belecue in grosse (for their part) they know not what are lamentably seduced. The people go to see Masse, but not to vnderstand it; and oft-times the Priest himselfe vnderstands not what he saith, and this is done for a double end, the one is that the people may be kept still in Ignorance, and the other is, that it may bee a marke of the Popes dominion, in that they vse his language in their deuine Seruice, and so might bee thought to hold their Religion from the Popes Chaire, euen as the Spaniard constreyneth the Indians to speake Spanish, the better to reduce them vnder his Dominion. But the Prophet David saith *Psal. 86. Dominus narauit in Scripturis populosū*, God hath opened and declared his wayes and will in the Scriptures: but in whose Scriptures? *Hierom* vpon this place answereth thus, the Scriptures of the people, so called, because they be read vnto the people, that is to say, that all may vnderstand, because the Princes of Christ which were the Apostles and Euangelists did not write them for a few, but for the whole people, not that a few, but that all should vnderstand.*

Saint Paul writ long Epistles to the *Corinthians*, *Ephesi-ans*, and *Philippians*, in his owne language, that all might reade and vnderstand what hee wrote vnto them: Why

then may not others reade the same Epistles in their own language as the *Corinthians* and *Ephesians* did in theirs. *St. Hierome*, in an Epistle to *Leta*, writeth thus, Let thy daughter loue diuine and heavenly Bookes instead of filkes and precious Stones, let her learne of the *Psalmes* to despise earthly things, let the *Prouerbs* of *Salomon* teach her to liue vertuously, let the *Ecclesiastes* accustome her to renounce worldly vanity, let *Iob* teach her patience, let her take the Gospell of Christ into her hands, & let it not depart from her, let her diligently study the *Acts* and Epistles of the Apostles.

And when shee hath enriched the Closset of her heart with such riches, then let her learne the doctrine of the Prophets, and the bookes of *Moses*. This was the practice and vse of the Church in Saint *Hieromes* time, and long after him, as may appeare by Saint *Gregory*, in his Pastoral's.

If the reading of the Scriptures may bee forbidden because some abuse them; in the vsing: then also may the Sacraments be forbidden, because they are sometimes abused in the receiuing, which to doe were a thing much dissonant to Gods will & pernicious vnto his Church: and therefore the proposing their seruice in a strange language, and forbidding the people the reading of the Scriptures, is altogether against Gods word & the ancient custome of the Primatiue Church, and so by consequence is not to be followed by any of the children of the Church of Iesus Christ.

A third reason that moued me to follow this pious resolution was, that they hold against all Scripture, and authentickall reason Purgatory, that is, a purging fire after this life to clense our sins. Against this opinion of the *Papists* our Sauour himselfe in the 16. of Saint *Luke* doth much
con-

confute, where he maketh mention only of 2. places; namely, Heauen and Hell: saying, that the rich mans soule presently after death went to Hell and there was tormented; and *Lazarus* soule, at his death, was carried by the Angels into *Abrahams* bosome, a place of ioy and comfort. For as *Saint Ciprian* saith against *Demetrian*, that after this life there is no place of Repentance, there is no satisfaction more to be made, life is heere either lost or won by the due worshipping of God, and the fruits of faith; So the same Author saith in the same Treatise, that if a man in the departing hence doth sincerely acknowledge his sinnes, and truly imbrace Gods Word, thus confessing, and thus beleeuing, he hath free pardon and forgiuenesse granted him of all his sinnes, by Gods goodnesse and free mercy, and at that very instant passeth to immortality: Euen in the last moment of his life God refuseth not *Repentance*, and what soeuer is truly done, is not to late done.

And *Saint Ambrose* in his Booke *De bono Mortis* saith, that he that in this life receiueth not remission of his sinnes, shall not haue remission in the world to come.

Now if their sinnes be forgiuen in this world, likewise the punishment due to the same is also forgiuen in this world, and so there can remaine no Purgatorie to torment them in the next life. But certaine it is, that the blood of Christ doth cleanse vs from all our sinnes, as *Saint Iohn* saith, and is the onely Purgatory, that a Christian man should hold, which doth deliuer his people as well from the punishment due to sins, as from the sinne it self: for as the Prophet *Esay* saith, our punishment was laid vpon him, and with his stripes wee are healed. *Saint August.* in his Sermon *De tempore* 232. saith, there are but 2. places, hee that reigneth not with Christ at his departure hence

hence shall perish with the Diuell without end, so that in what state the last day of our life shall find vs, in the same state the last day of our life shall iudge vs.

Now if this be true, as most true it is, then the propitiatory Masse to much esteemed in the *Romish* seruice, is but a forgery: For first it cannot be propitiatory for the dead: for as the Tree falleth so it lyeth, and as man is found in his departing, so goeth he to Hell or to Heauen. A third place is not mentioned, now if any be in Heauen, *Masses* cannot auaille them, for they enioy all blisse possibly already, if they be in Hell, we read, *ab inferno non est redemptio*, out of Hell there is no redemption, for as the Prophet *Dauid* saith, a man can by no means redeeme his brother, he cannot pay his ransom to God, so precious is the redemption of soules, and the continuance for ever.

And so it is cleare, that for the dead it cannot be propitiatory, and as for the liuing it cannot benefite them, for then were it derogatory to the Passion of Christ once offered for all vpon the Crosse: whose Oblation was absolute and perfect as Saint *Paul* in the 5. to the *Hebrewes* 6. 7. speaketh, and therefore needeth not *Masse*, or any thing else to helpe it, yea it were grosse and damnable to suppose any imperfection in that Sacrifice and Oblation of our Sauour once offered on the Crosse, seeing that God the Father twise spake from Heauen with a loud voyce, saying *this is my beloved Sonne in whom I am well pleased.*

The fourth Reason, that moued mee to renounce my former profession with the *Romanists* is that, they quite contrary to the words of our Sauour and the whole vse of the ancient Christians abuse the Sacrament of the Lords Supper, partly by adding, and partly by diminishing, from the same, when our Sauour spake these words, *hoc est corpus*

meum: This is my Body, hee expounded himselfe presently saying, it is the *Spirit* that giueth life, the *Flesh* profiteth nothing. These words are spoken spiritually, therefore you must vnderstand them spiritually. Saint *Augustine* in his Commentaries vpon the 98. *Psalme* saith, you shall not eate this Body that you see, neither shall you drinke that Bloud which vpon the Crosse was once shed: for our Sauour recommended vnto vs a Sacrament (to wit) that which you see on the Table is Bread, and that which you see in the Cup is wine, but touching that wherein your faith is to be instructed, is the Body and Bloud of Christ For as Baptisme doth change a man according to grace, yet notwithstanding he remains the selfesame man according to visible measure as he did before, but inuisibly by grace is made another man; outwardly nothing is added, but inwardly all is changed: So in the blessed Sacrament, outwardly nothing is changed, but there remaineth true Bread and true Wine, but inwardly by faith, we apprehend the Body and Bloud of Christ.

But these words which our Sauour spake figuratiuely, the Papists expounds them literally, and thereby they cause the people to commit Idolatry, by adoring Bread as God: for they hold that after the words of Consecration, there remaineth no longer Bread nor Wine, but there is really and Transubstantially the Body and Bloud of Christ. But Saint *Peter* saith, that the Heauens must containe the Body of Christ vntill the end of the World.

Now if Christs Body bee in Heauen, then it cannot bee in the Earth at once, and the same time: for as

Saint *Augustine*, *Tractatu 3. in Iohannem*. *Corpus Domini in quo resurrexit, uno tantum in loco esse potest*. If they say that it is done by miracle in the Sacrament, then it should be visible, to the outward eye and senses. When Christ turned water into Wine, it was visible Wine. When *Moses* Rod was turned into a Serpent, it was a visible Serpent, and so if the Bread be turned into the Body, and the Wine into the Bloud of Christ, it must also be a visible body.

But if they expound these words of our Saviour, *hoc est corpus meum* literally, to belong vnto all, why should they not also expound the words following literally, that when he tooke the Cup, he said, *This is my bloud*, should be appertayning to all aswel as the Bread. In the old Law Circumcision was called the Lords Couenant, when it was not the Couenant but a Signe thereof: For the Couenant was this to *Abraham*: *Ego ero Deus tuis & Deus seminis tui*.

Likewise the Pascall Lambe was called the Passeouer of the Lord, when it was but the signe of the Passeouer, as passing ouer the red Sea, so that it may stand with good Reason, that Christ called the Bread his Body, as hee called the Pascall Lambe his Passeouer, and yet was but a signe thereof, so the Bread is called his Body, and is but a signe or remembrance of the same: and therefore it is called a Sacrament because that in it one thing is seene, and another thing vnderstood that which is seene is Bread, and Wine, and hath a visible apparance or forme, but that which is vnderstood hath a spirituall vse and profit.

So that the thing which signifieth, is oft-times called
by

by the name of the thing which it signifieth, as Saint *Paul* calleth the Rocke Christ, yet it was not Christ by substance, but by signification; euen so our Sauour said, *This is my Body*, when he gaue Bread the signe of his Body, and the Apostle said, the Rock was Christ, for that the Rocke which they spake of signified Christ. The Gospell standeth not in the words of the Scripture but in the meaning.

Therefore Saint *Paul* saith, that the Communicant doth eate Bread after Consecration; for if the Bread were wholly and truly Transubstantiated into the Body of Christ, hence it followeth that every one that doth receiue the sacrament doth also eate the Body of Christ, and consequently cannot be damned. For our Sauour saith, *He that eateth my Flesh, and drinketh my Blood hath eternall life*: & so by this rule the wicked shall be saued as well as the godly. Moreouer if Christ be present according to his humane Nature, then is it no Sacrament: for euery Sacrament is a signe, & *inanis est signi visus ubi res ipsa presens est* the signe is to no effect, where the thing it selfe is present. And it is to be noted likewise, that the signe must haue some Analogie with the thing that it signifieth: Now the thing signified is the Body and Blood of Christ, which is true meate & true drinke, as our Sauour himselfe witnesseth, in *St. Iohns* Gospell, but the *species* or accidents of Bread and Wine are not true meate, nor true drinke, & by that meanes cannot giue any fit proportion with the thing signified by them. Further it is an Axiome in Philosophy, that *accidentis esse est in esse*, that the being of an accident is to be in some subiect. But these accidents as colour, saour and roundnesse, they cannot bee in any subiect and so by consequence they cannot exist in the Sacrament.

For they cannot be in the body of Christ because it is glorified: but the accidents are subiect to corruption; and therefore they must either exist without a subiect, which is contrary to *Phylosophy*, or else to bee seated in the Body of Christ which is now glorified, and this is impossible. It is further to be noted that the Church of *Rome* doth mutilate and curraill this Sacrament, for they take the blood of our Sauour (which is our redemption) from the lay-people: yet certaine it is that our Sauour did institute this Sacrament vnder both kinds, and as he said to all, take & eate, this is my Body: So did he likewise speake vnto all, when he deliuered the Cup; saying, *drinke ye all of this?* and Saint *Paul* writing to the *Corinthians* sayth, *As often as ye eate of this Bread, and drinke of this Cup, ye shew forth the Lords death vntill he come*

For as *Alexander of Hailes* saith, whole Christ is not conteyned vnder each kind, but the Flesh only vnder the forme of Bread, and the Blood vnder the forme of Wine. And heerevpon *Gelasius*, Pope, made a Decree that they should either receiue the whole vnder both kinds, or receiue none at all vnder any kinde: For there can bee no deuision of this one Sacrament and high mystery, without great Sacriledge; so that by their owne Doctores it is euident that they commit great Sacriledge in deuiding this Sacrament, and do much abuse the people of God in deceiuing them of the precious Blood of our Sauour.

The 5. *Motiu*e which mooued mee to persist in this my enterprise, is, that the *Pope* challengeth authority vnto himselfe to forgiue sinnes, and thereupon sendeth forth his Bulls, Pardons, and Indulgences, pardoning whom he list, and as he list, as if he were God himselfe, hauing absolute power

power to do what he list, inſomuch as Traytors and Rebels againſt God and their lawfull Prince, hee will not only pardon without exception, but he will enable them in their damnable courſes, to the ouerthrowing of themſelues and their Princes. What the Religion of *Rome* is, it may eaſily appeare by this, that a man may haue for money a *Licence*, or diſpenſation for any ſinne, a *Popes* pardon is ſufficient for all: but to what end ſerueth pardons, when as there is no Purgatorie? for neither the ancient Fathers make mention of it, and the *Grecians* vntill this day beleeue it not. *Silueſter Prierias* in his Booke againſt *Luther*, ſaith, that Pardons are not knowne vnto vs by any authority of the Scriptures, but by authorie of the Pope, which is greater then the authority of the Scriptures: *Vox bouis non hominis*, It is the voice or ſaying of ſome Beaſt, and not of any Chriſtian man.

Certaine I am that the Pope cannot iuſtifie an vnrighteous man whom God abhorreth, neither can he condemne the faithfull whō God doth much tender and fauour: therefore his Pardons are rather pernicious then any whit commodious to the perſons that buy them, bearing them in peace and ſecurity, when indeede they are in much perill and miſery.

VVhere doe they find that the *Pope* hath any ſuperiority ouer Kings, Princes, or Emperours; that hee hath any authority to depoſe them from their Crownes, and dignities, and to abſolue their ſubiects from their Oath and Allegiance which they haue ſworne vnto their Princes: That vpon his Excommunication it is lawfull for them to rebell againſt them, and ſo praſtiſe all Hoſtility to depoſe them?

There is not one word sentence or place out of the Scripture to proue it; no precept or example of antiquity to warrant it, and yet they commend it for a chiefe point and ground of Catholike and Christian faith.

By what right doth he claime this supreme authority: if he clayme it as a successor of St. *Peter*, it is impossible, for that Saint *Peter* neuer had any such Title or preeminence ouer the rest of the Apostles.

It is true that Christ said to *Peter*, *Thou art Peter, and vpon this Rock I wil build my Church*. These words hitherto giue no superiority to *Peter* above the rest. Only they shew that the Church is built *non super petrum sed super Petram*, not vpon the person of *Peter* but vpon the Rocke: Of which Saint *Paul* saith, *Petra autem erat Christus*, the Rock was Christ, whom Saint *Peter* confessed to be the Sonne of the euerliuing God.

This confession of Saint *Peter* is, that Christ is the Rock wherevpon the Church is builded, *aliud fundamentum nemo, potest ponere nisi id quod positum est Christus Iesus*. Other Foundation can no man lay, but that which is laid already: namely, Christ Iesus.

Where then shall wee find that *Peter* was made Prince of the Apostles, to rule ouer all the rest, as our Popes doe now?

But what hath the Pope to doe with *Peter*? or what doth the Pope doe as Saint *Peter* did? Saint *Peter* did conuert soules, plant Churches, and preach the Word of God vnto all Nations, but in what Pulpit hath our Popes euer set foote? where haue they preached the Gospell or expounded the Word.

The first Lesson that Saint *Peter* teacheth vs, is to feare God

God, the next is, to Honour the King. *Quis hac est voluntas Dei*, for this is the will of God. But the Popes say, that they are Princes aboue Nations and Kingdomes: they can depose Kings, and pull downe Emperours, they haue authority ouer their subiects, to discharge them from their Oathes, they haue the right and clayme vnto both swords, as well temporall as spirituall: And that all Kings and Princes ought to depend at their beck, and to sweare obedience, vnto their holinesse, as to their supreme heads and Soueraignes, vnder the paine and losse of all their Dominions.

We reade that *Boniface* the eight because he could not haue the treasury of *France*, at his command, endeauoured by all meanes possible to remoue *Phillip* the French King from his estate, and vnder his Bulls and Letters Patents, made a deede of gift of all the state of *France* vnto *Albertus* then King of the Romans.

As touching the Kings of this our Realme of England, as our duty and alleageance bindeth vs, we may iustly complaine that Pope *Alexander* the 3. by violence and tyranny forced King *Henry* the second to surrender vp his Crowne Imperiall into his Legats hands, and afterward for a certaine space to content him in priuate estate, to the great indignation and griefe of his louing subiects. Likewise that *Innocentius* the 3. stirred vp the Nobles and Commons of this Realme against King *John*, and gaue the inheritance & possession of all his Dominions vnto *Ludewicus* the French King. *pius Quintus* of late dayes gaue away his Kingdome to *Philip* the 2. King of *Spaine*. Shall any one thinke that these be deeds of holines, and that he dothall this by right and equiry through vertue of his spirituall priuiledge.

Surely

Surely no, it is meere sacriledge against God, and tyranny ouer his Princes and Vice-gerents, and not the part of any Minister of Christ or successor of the Apostles.

For first Christ himselfe saith, *that his Kingdome is not of this world.* He himselfe likewise refused to be made a King. He himselfe payd tribute vnto *Cesar*, and commanded others to do the same, saying, *giue vnto Cesar those things that bee Cesars.*

Now if Christ himselfe was subiect vnto *Cesar*, and commanded all others to be subiect and obedient vnto him, it is a shame for the Byshop of *Rome* to exalt himselfe aboue *Cesar*, and to animate others against him. *Imperium in Principe & obedientia in subdito, est de iure diuino*, Rule in the Prince, and obedience in the Subiect, are both immediately from God; and as every member of the body naturall must subiect it selfe vnto the rule and regiment of the head if it meane to liue and thrue: So must every subiect in the body politicke, be subiect and gouerned by the Prince which is the head of all, and aboue all. And therefore they are called in the *Psalmes Vos estis Dij*, yee are as Gods, so that he which contemneth them, contemneth God; they are called nourishing Fathers, that we should alwayes loue and reuerence them like vnto our Fathers; they are also called Kings, Princes and Rulers of the Earth, which are Names and Titles of honour, so that those whom God vouchsafeth thus to Honour, we ought without all contradiction, to loue, honour, and obey. Therefore every soule that is subiect to God must bee subiect to them, because he that calleth them Kings calleth vs subiects: this is their Patent that God hath chosen them Kings, and set them vpon the Throne to rule his people, and hath commanded every soule

soule to be subiect vnto their power. *Si omnis anima*, if euery soule must be subiect vnto their power, then doubtlesse must both Popes and Byshops bee subiect to their Prince: *Qui vos tentat ab hac vniuersalitate excipere conatur decipere.* He that goeth about to exempt you from this vniuersall Law, goeth about to beguile you. For our Sauour as hee commanded it, so did hee in his owne person performe it. *Exemplum dedit vobis vt sicut ipse fecit & vos faciat is:* Hee left you an example that as hee did, so should you also doe.

So that it is a thing most certaine that the Pope of *Roma* hath no authority ouer Kings either in Ecclesiasticall or Temporall matters, but is therein an Vsurper, Intruder, and a most odious Traytor, both to God and Prince: for all the ancient Churches haue affirmed, and euer acknowledged, the supream authority of Princes, aboue all Priests and people whatsoeuer.

Tertullian an ancient Doctor and Priest, in his Booke *ad Scapulam*, hath these words, *Colimus Imperatorem vt hominem a Deo secundum & soli Deo minorem*: Wee honour the Prince as next and imediately vnto God, & inferior only vnto God. And in his *Apologeticks*, he saith, that *Principes sunt a Deo secundi post eum primi ante omnes & super omnes*: That Kings and Princes are the second to God, next vnto God, aboue all and ouer all. *Optatus lib. 3. Contra Parmenianum* saith, that *supra Imperatorem non est nisi solus Deus qui fecit Imperatorem*. It was the Lord which appointed *Moses, Iosua, Dauid* and his posterity to rule ouer *Israel*, It was the Lord which moued the peoples heart to feare honour and obey them, for as euery beame is from the Sunne, and euery Branch is from the Roote, so doth euery power pro-

ceede from God, so that it is *De iure diuino*, that Kings haue rule ouer their subiects, and therefore all subiects by the Law of God and nature are bound to honour and obey their Princes.

Good Kings are Gods Images, and euill Princes are his Executioners: *Asber*, was his Rod; *Nabuchadonezer*, his seruant; and *Cyrus*, was his anoynted: And therefore aibe it God vseth them as a Father doth his rod, first to correct his children by them, and then breaketh and throweth them away, yet the children and beloued of the Lord must submit themselues vnder his instrument of correction.

The *Rubenites*, *Gaddits*, and halfe the Tribe of *Manasses*, said to *Salomon*, *whosoever shall resist thy will, or will not obey whatsoeuer thou commandest, let him bee put to death*. So that in *Israel* whether their Kings were faithfull or vngodly, the people euer yeelded ciuill faith and obedience. For as *Saint Peter* saith, this is the will of God, and whosoever resisteth this obedience, resisteth the will of God, and so heapeth vnto himselfe vengeance against the day of wrath: and so cōsequently this doctrine of rebelling against Princes must needs be very damnable and odious, and worthy to be condemned of all those that feare God. But it is not my purpose or intent to set downe heere in particular all the erroneous parts of Doctrine at this present professed and embraced in the Church of *Rome*; for there are many other points & pernicious grounds by me obserued, which in no point agreeth with the word of God, but I suppose that these few positions which I haue already touched may bee sufficient enough to make it manifest vnto the world that I haue enterprised nothing without good reason; & that my conscience could neuer haue suffered mee to haue liued in

quiet.

quiet and rest, if I had done any otherwise: all which things duly and carefully ballanced in my mind, haue exceedingly stirred me vp to this my pious resolution.

It is a difficult thing to resist Gods voice, to fight against the truth; which discouereth her selfe so apparantly; my conscience still vrging me, I could doe no lesse then retire my selfe back vnto the Lord, from whom I haue long erred & gone astray, saying as *Aristotle* was wont to say, *Socrates* is my friend, & so is *Plato* my friend, but the friendship of the truth is far aboue all. I can no longer beare witness against God, it is no longer secure, to call good euill, or euill good, light darkenesse, or darkenesse light. I must not be ashamed of the Gospell of Iesus Christ, for it is the mighty power of God vnto saluation: It is now high time to set aside all blinde affection, and to iudge vprightly. It is dangerous to ioyne with them that haue burnt Gods Word; and I cornefully called it a leaden rule, & a Nose made of waxe, that call ignorance the mother of Deuotion, & dumb Images Lay mens Bookes, who forbid marriage, and lycence Concubines, who haue deuised vnto themselues a strange Religion, contrary to the Scriptures, ancient Counsels, old doctors, and example of the Primatiue Church: whom so many Kingdomes, countries and infinite thousands of godly people haue forsaken: From whom the holy Ghost by expresse words hath commanded vs to depart: as it is written in the *Apocalips*, Come away from her O my people that ye be not partakers of her sinnes, lest ye be also partakers of her plagues: for she hath falsified the holy sayers with such translations and expositions, not as may best expresse their meanings, but as may best further their owne pretences, and purposes, they wrest them, they alter them,

they put to them, and take from them : sometimes they take the bare words against the meaning, and sometimes they frame a meaning against the words : they imagine counsels that were neuer held, *Canons* of counsels that were neuer teene, they bring forged Pamphlets vnder the name of *Athanasius. Anacletus*, and other godly Fathers by whom they were neuer made. These are not errors in manners which may be in any good Church, but they are errors in Faith and Doctrine, which cannot stand with the true Church. And therefore as Saint *Ciprian* saith, let not lies deceiue vs any longer, it is night vntill the day spring, but when the Day appeareth, and the Sunne of truth is vp, both the darkenesse of the night, as also the thefts committed in darkenesse will appeare and giue place. Now the Sunne of truth is vp, and the Clouds of ignorance are scattered, I will say with Saint *Paul*, *Let vs cast away darkenesse, and put on the armour of light*: To maintaine a fault knowne, is a double fault : Errour cannot stand but by errour, and the mouth that speaketh vntruth killeth the soule. Therefore I may safely and ioyfully say, *Bonum est mihi domine, quia humiliasti me, vt discam iustificaciones tuas*, It is good for me that I haue beene in trouble, for thereby I haue learned thy truth,

O my God leade me in the truth, teach mee to do thy will. Albeit I haue erred and strayed like a lost sheepe, *Ego tamen filius tuus; & filius ancille tue*, Yet I am as a child of thine inheritance, and borne and brought vp of thy Hand-mayd, which is thy Church and Spoule. Open mine eyes, & suffer me not to be deceiued by the abuses of the world: Sweete Iesus confirme me in this my resolution, helpe my vnbelieve, increase the Faith which is within me; *fructific*
in

in me that assurance of *Abraham* who beleueed in hope against hope: arme me with thy promises: deliuer me from mine enemies: replenish me with the Spirit of constancy, to the end, and in the end, that hauing gotten the victory, I may say with the Apostle *Paul*, *Bonum certame certauimus, fide seruamus, cursu consummaui, de reliquo reposita est mihi corona iusticie quam reddit mihi in illa die Iustus iudex.* 2. Tim.

4. 7. 8. I haue fought a good fight, I haue finished my course, I haue kept the Faith. 8. Henceforth there is laid vp for me a Crowne of Righteousnes, which the Lord the righteous Iudge shall giue mee at that Day.

FINIS.

